

Rashi on Judges

Rashi on Judges merged

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-Sefaria vocalized edition

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Rashi on Judges

Chapter 1

Verse 1

Who will go up to Canaan with us? On places that have fallen by lot and have not yet been conquered?

Verse 2

:Judah will rise. The tribe of Judah will rise and begin to conquer its destiny.

Verse 3

:To Simeon his brother. To the tribe of Simeon

Come up with me. And help me to conquer what has fallen into my lot and to resolve it: Judah will go up, he is Othniel, he is Ya'abetz, as they say in the Mas'eket Tamorah (16:1): What is his name, Judah, my brother Simon: his name, and to Simon his brother he said, "Go with him."

Verse 4

:Bezek. Place name

Verse 5

Verse 6

Verse 7

And the tenth of the kings of Canaan, the mountains of Seventy kings and a body. Whence do you learn their greatness? my Lord: in Bezek it was not worth mentioning (Joshua 12) with the kings of Canaan under the name 'king', and it is written in it thus: And they brought him to Jerusalem. They went from there to fight against Jerusalem

Verse 8

:Send fire. Send fire everywhere.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

:My brother is a dog. From his mother

Verse 14

And you shall provoke him. (Translation:) And you shall be a king, a king's tongue, which adviseth man, and turneth his heart to another thing: it appeared to me, and I was glad. (Translation:) And you shall bow down, and fall at the feet of my father.

Verse 15

:The land of the Negev. Adam, whose captivity is in the Negev, is devoid of all good, and there is nothing in him but Torah.

:Gul of water. The field of the house of Baal, (translation:) the place of the house of Shaki, the place of the water-drinking

Verse 16

From the city of dates. He said to them, "Jerusalem, let us give them a portion of the land of Jerusalem to eat until the Holy House is built. Israel will have a share in the House of Choice. When the House of Choice is built, he will take it from his share, so that there will be four hundred and forty years left for everyone. And the disciples who are in them will rest and go in peace and be given a place to rest." My son: Othniel son of Kenaz, he lived in the wilderness of Judah, and in the Negev he was eager to learn Torah. And he sat down with the people. With the disciples sitting before him, he asked the Holy One, blessed be He, to call upon the righteous disciples, as it is said (1 Chronicles 4:10). And he called out to God and to the people, and said: These are the saints who are

Verse 17

Verse 18

Verse 19

:Because he has no heir. Jonathan translates: But he will not be able to be subdued, because he will not be able to be subdued, because he will not be able to be subdued.

Verse 20

Verse 21

And the Jebusites dwell in Jerusalem. He was from Mozah in Jerusalem, whose name was Jebusi (Divine Divisions of Rabbi Eliezer, 15), and he was from the descendants of Abimelech, and he did not inherit because of the oath (Genesis 21:23-24) until David (2 Samuel 5:6-7), according to Shedain, his grandson was still alive, and he swore to him and to his grandson and to his grandson.

Verse 22

Bethel. They fell by lot (Joshua 16:1), and even according to the image of Micah among them, the sons of Micah from the tribe of Ephraim (Judges 17:1), it is said here, "Woe to them," as Daniel said (Daniel 9:7): "To you, O Lord, is righteousness, and to us is shame of face."

Verse 23

And they left. In the hands of others, (translation:) and they sent from Ellin, and they left the land (Numbers 13:2): It was said to the spies, "Azemman," and to those who sent spies, it was said to them, "And they left."

Verse 24

The entrance to the city. There were people gathered there by the way of the cave, and Luz, one of them, stood at the mouth of the cave, and they gathered there: the way of Luz to the cave

Verse 25

:And they will be afraid. With his finger

Verse 26

:Luz. They grew thin nuts in it, cold and cold.

:It remains there to this day. Sennacherib did not destroy it, nor did Nebuchadnezzar destroy it.

Verse 27

And there was no heir of Manasseh. The book of the inscription in his condemnation, that they began to transgress in the holy place, blessed be He, whom He commanded them in the wilderness: And ye shall inherit all the inhabitants of the land, and all the earth.

Chapter 2

Verse 1

:And the angel of the Lord came. We read in the Book of the Worlds (Chapter 19): This was Phinehas:

To the weeping. The name of the place

I will go up with you. Thus it was that I knew from the beginning of your going up out of Egypt, and therefore I have purposed to make my enemy my heir.

Verse 2

Verse 3

:And I said it too. Now I said it with my nose

:To the sides. To the sides, by your side, with battalions and armies, to plunder and plunder.

Verse 4

Verse 5

Verse 6

And Joshua sent forth a body. This was the deed that was done beforehand, except by the mouth of Sheba, which saith (verse 11): And the wicked did it, and began to say thus: Joshua, as a name, and they received before him for the service of the Lord, sent forth a man into his inheritance, and there Israel the wicked The days of the elders, and afterwards: and they did so: they served the Lord all their days.

Verse 7

If only they had prolonged the days and the body. Days had prolonged the days, years had not prolonged the years, according to which they were restrained in their eulogy, :It is said (verse 9): Mount Gaash, which made a noise against them, the mountain to destroy

Verse 8

Verse 9

In a clay pot. On the place where he stood, a clay pot was placed on his grave, as if a rope were placed on the earth where the heat stood: and he was cast into the grave.

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

In everything the hand of the Lord went out to them, it was against them for evil. It is said about Abimelech, Mahlon, and Chilion in the Book of the Worlds: (Chapter 12)

Verse 16

And the Lord raised up judges. From generation to generation, as it is written in this book, another judge: Judge

Verse 17

Verse 18

:And they were as one. And as many as were judges, and the Lord was with the judge, and the body of a dove interpreted to them that he may comfort them. That he may comfort them in their affliction, so :that he may be comforted. From their affliction, the abode before him from the face of their enemies

Verse 19

:They did not fall. They did not put up with being defeated by all that came upon them.

Verse 20

Verse 21

Verse 22

The guards are there. The one who snatched the key is locked, and the one who asks and tries is like a tongue.

Chapter 3

Verse 1

To test Israel with them. The next generation who did not know the wonders of the wars of Canaan and did not see His exaltation in place. :The great deed, and they rebelled

Verse 2

Israel: Only for the sake of knowledge. Only for this thing, for the sake of knowledge and for the sake of understanding
What sin have they committed, that now they are in need of food from the fire?

:Only a shield before them. They will stand to serve the Lord: They will not
be afraid. They will not be afraid of their wars and their tactics, and they will not be afraid of them.

Verse 3

:Five Philistine chiefs. These are the nations that he allowed to be tested.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

And the Spirit of the Lord came upon him. Rabbi Tanhuma's sermon (Midrash Tanhuma Shemot 20) was filled with them, as the Holy One, blessed be He, said to Moses in Egypt (Shemot 3:7): "I have seen the affliction of my people. What are the two visions of the night?" He said: "I have seen that I am about to sin with the calf," and even though it says, "I have seen the affliction of my people." This is Othniel's sermon, saying: "Among The righteous among the guilty, may he be their savior.

Verse 11

Verse 12

Verse 13

:The city of dates. Jericho

Verse 14

Verse 15

Iter his right hand. Jonathan translates: A man of great strength, and all great strength in the Aramaic language, a word of consolation from the heat of my illness, a retreat from Balaam; there was no ruler at his right hand. And in the Hebrew language: Itar, Atom, Kum (Psalms 66:16) And let not the fire of the well be upon me, Atom in his right hand, that he may not have dominion over it:

Verse 16

:Gomed Arkah. Amma Gedomah, and in the Ashkenazic language: Duyman Lanag, and in the Laazic language: Gashkort: On his right thigh. According to the one who rules with his left hand, he holds it with his right hand.

Verse 17

:A healthy man. (Translation:) Babies

Verse 18

And he sent the people away. He returned and accompanied the company of Israel who had come with him to offer the offering, and he accompanied them as far as Gilgal.

Verse 19

:And he is back. Unique

From the statues. From the place of statues, where there are stones from the mountain, and Jonathan interprets: From the quarry, he came to Eglon and said to him and said to him. Eglon said: Make everyone quiet from above, and Jonathan interprets: Clear, let everyone come out: And even by the mouth of the word 'Hess', the tongue is silent

Verse 20

:The upper room of the house of the Kaita, which was airy and cool.

"The word of God came to me and said to me, 'Stand up,' and he arose from the throne. So he went out from him, and Ruth came out from him.

Verse 21

Verse 22

The standing one. He is the iron that the eagle is buried in, which is read by the Lord, he is the sword that stands on the edge of the flame. He is the eagle that is read by the Lord, and the Lord is the one who is read by the Lord.
:And the milk was poured out. His fat, which was very fat, and covered the entire length of the sword, as the two turbans and the six And the foreskin came out. Jonathan translated: And the foreskin of the foreskin, turbans of the sun: and the horseman went out, and poured it out. Poured, 'sheda' as they translated it

Verse 23

And Ehud went out to the courtyard. From the upper room to the courtyard, Jonathan translated: To the courtyard : and Neal. in the key

Verse 24

And he went out. Ehud went out, and his servants came to Eglon.
:He covers his feet. (Translation:) A servant of the Zoroastrians, they are great men.

Verse 25

:Until shame. Until a delay, as if for a long time

Verse 26

: Named. Barach, Ishkimutzi'r in the 7th century
Until they were astonished. As it is (Song of Songs 1:12) until the king in his seat, (Ibid. 2:7) love until he desires, while his teeth desire her
And he multiplied in the midst of the cedar of the hair. A thick and dense forest, which is called the forest of the Lazite, and it is good to hide seeds in the thin branches of the oaks, called hair (Kalaim 4:9) and to cut off the hair, (Pah 2:3) and if the hair were to be cut off

Verse 27

And it came to pass, when he was come, that he passed over Jordan, and came to his place in the land of Canaan.
In the hill country of Ephraim. It was in the land of Canaan on the west side of the Jordan, and the land of Moab was on the east side of the Jordan, from which they ruled over Israel.
And they crossed the Jordan and took possession of Jericho, as it is written in the book of Deuteronomy.
(Verse 13) And we gave their captains and their officers over Israel.

Verse 28

:Pursue. To kill all the Moabites that are beyond the Jordan, and to take the fords of the Jordan. That Moabites may not cross over to flee and return to their own land.

Verse 29

:All fat. (Translation:) All men are fat.

Verse 30

Verse 31

:Teacher. He is a spur, a deterrent, a bully.

Chapter 4

Verse 1

Verse 2

: In the plowing of the nations. The name of a city, over which she was strong and ruled.

Verse 3

Israel is strong. Rabbi Tanhuma preached (Zeve 2): In blasphemy, and therefore he says: To pressurize my sons
Malachi 3:13): Be strong in your words.

Verse 4

:Lapidot's wife. She used to make wicks for the sanctuary.

Verse 5

:Under a date tree. There were date trees in Jericho
between Ramah and Bethel in the hill country of Ephraim. According to the Targum, Jonathan was told to learn that there was no
such thing as this and that there was no sign of where she was sitting, except that he understood that she was a woman of ten years
old and from the places he had heard of: "She was a woman of Parnassus, and
she was sitting in a city, with her crowns spread under a palm tree." There were dates in Jericho, and vineyards in Ramah, and fields
in the valley of Beth El, which is a place of fatness, and white dust in the hill country of Ephraim, (translation:) 'Betor Malcha',
says the Lord, I am known to those who make plows. And it is interpreted: 'white dust', a seed field, as it is (Mishnah 7:1): field:
white

Verse 6

:It was not commanded. By the hand of Moses (Deuteronomy 20:17): As the devoted thing is devoted, so shall it be abomination in the land of Michal (Ba 12)

Verse 7

Verse 8

Verse 9

Verse 10

:And he rose up at his feet. With him

Verse 11

Elon in the mountains. (Translation:) From the place of the direct stream of fire, from the place of the direct stream of fire,
from the place of the direct stream of fire, and from the place of the direct stream of fire,

Verse 12

Verse 13

From the threshing of the nations to the river Kishon. Call them to go to the river Kishon from the threshing of the nations where he dwells:

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

-Bashmika. Jonathan translates: Begonka, and Rav Ha-Ai interprets (Shabbat Na A): Gonka
yyyyyyyyyyyyyyyyyy. :yyyyy yyyyyyyyyy

Verse 19

:Evaporate the milk. Milk makes the body heavy and makes it sleepy.

Verse 20

And six solutions: 'stand', as in to stand Yours as a man. :Stand at the tent's door. Hurry.

Verse 21

:The tent will be set up. The tent will be set up in the land with the poles of the tent to be spread out.
:Macbeth. (Translation:) Arzaphta, Martyr Blaise :Balaat.
(Translation:) Baraz, Heresh
:And you shall be established in the land. (Translation:) And you shall be established in the land.

Verse 22

yyyyyyyyyy :His blessing. (Translation:) By her side, she found Timphia in the wilderness, and she embraced his blessing.

Chapter 5

Verse 1

Verse 2

When Pharaoh came to Israel, he went with them. When the plagues came upon Israel, which their enemies had done against them, they forsook the Lord, and the people returned with a vengeance. Now they blessed the Lord for the deliverance which he had wrought.

Verse 3

I, I, I. Kapul, I heard from the Midrash Haggadah (Yalkut Shimoni 2:4) The Holy One, blessed be He, is the wine of Tabor and Carmel, who returned to the Torah offering to give them the Torah and returned with shame of face,

I will say to them, Blessed be the Holy One, I will break you like a sword, I will say in Sinai (Exodus 22:2) I am the Lord your God, in Tabor he will say: I am, I am. I will say in Sinai (there) I am the Lord your God, in Carmel he will say, Caphu (1 Kings 18:33) The Lord is God, the Lord is God, in my days: Elijah

Verse 4

O Lord, when you go out from Mesir. This is the Torah, as it is said (Deuteronomy 33:2), and it shone forth from the city, and what is the meaning here, as Deborah said: The Torah is hard to interpret from the right hand, and it is good to adhere to it, because it is given in the law and in its power, and thus Israel was delivered into the hand of their enemies upon their right hand. And when he was about to be carried away, all this can be learned from his translation of the book of Jonah.
:Ntpu. Hezilu Tal Tahiya

Verse 5

:The mountains melted. Like flowing water they melted: This is Sinai. A great mountain opened up (Exodus 19:20) What was seen in it: smoke all over it, and a voice, and flames and fire: from before the Lord. And this mountain is called 'This is Sinai', what is it, from before whom the Lord descended

Verse 6

:In the days of Shamgar ben Anath, in the days of Jael. From the time that Jael judged Israel, in her days they had no rest. Israel was afraid to go out on their way because of their enemies, and they were walking in a crooked way in secret.

Verse 7

They ceased to be a city. The cities of the Persians, which have no walls, ceased to be inhabited because of their enemies, and they gathered themselves together into the fortified cities, until I arose. As I arose, so (Judges 6:17) You have spoken to me.

Verse 8

He will choose new gods then for hairy bread. When Israel chose new gods, then they were called to battle in their gates, now they are seen in their pride, if Israel fears shield and spear, that you will fight against them with four thousand heads of the armies that the nation will bring against them, and all of them are silent in the battle of the stars :)verse 21) and the river Kishon Graphs
: Cities. As it is (Deuteronomy 17:2) If he finds near you in one of your cities,

Verse 9

Israel, who has vowed with them, saying: Bless the Israel, to love my wisdom My heart. I speak to my legislators.
Lord and return to him.

Verse 10

Riders of white donkeys. The merchants and the ministers who will ride from time to time on donkeys to build houses, will fear and worry their enemies, and those who will sit on the throne, to speak judgments, who will be afraid and so Jonathan will teach them: They will run from the company of the righteous to the righteous, and those who will do judgment in public, who will be led My feet are on the road, anointed and told of this salvation, because of the voice of those who cut you off, O waters, where they will lie in wait, the wandering and the drunkard, who will sit in ambush in the streets to ambush the passerby.
Now I ride on donkeys and walk in the way of the righteousness of the Lord, and what are these righteousnesses? (verse 11) The righteousness of his peace in Israel, that he may give Israel peace, to dwell in peace, and to gather the dispersed together, not in the gathering of the people.

Verse 11

Cuts. Peter Menachem: The warriors of war and the warriors of battle, and he joined them (Proverbs 32:27) The king of Ein: To the locusts and brought out a cut of all his, to the tongue of the troops. Another thing

A sound of buffers between pumps. When you were walking among the wells to draw water, you would be afraid of the sound of stones, the broken pieces of the river, the brook, the brook, whose sound was heard by the passerby, and you would be afraid that your enemies would not touch you, from now on there is no need to worry about this, and from that day on I have made a commandment: You must give thanks to the name of the Lord.

:Gravels. The tongue of the stones of the valley, as it is (Lamentations 3:16): "And he shall crush them with gravel."

To the cities of their settlements, from which they fled, to gather to the fortified cities. : That you go down to the gates. come back

Verse 12

My voice, my voice, Deborah. The tongue of Sheba, the voice of the simple, is strong in thy song, and many of them say (Pesachim 60:): Before me she praised and said (verse 7) Until I arose Deborah, the Holy Spirit departed from her right hand.

Verse 13

Then the remnant shall descend with the mighty. He shall descend - he shall descend, as he (Isaiah 50:1) descended before him the nations, the remnant of Israel shall descend with the mighty of the nations: the Lord shall descend with the mighty. He shall descend with the mighty of the nations

Verse 14

From me is Ephraim. From Ephraim shall come forth the root of Joshua the son of Nun, to go down against Amalek, to utterly destroy them with the edge of the sword: and the author of this is called Eliyon, to the Pharisees: The Lord will go down to me with mighty men, Joshua the son of Nun, to go down against Amalek after thee. There will arise from the tribe of Benjamin Saul the son of Kish, who will provoke him and make him as hot as coals of fire, and he will say: "In your midst," with the army of Shel Mathaim, a thousand foot soldiers, whom Saul will bring upon them.

From me I know that they will descend from the lawless. Great warriors who defeated the Amorites, who defeated (Deuteronomy 3:4): Sixty cities, all the way to the valley of Argob, which the Ram of Jair

Verse 15

And my lord is in the land of Israel. The kings of Issachar, the Sanhedrin of Oskin in the Torah, (1 Chronicles 12:33) : I know that I have known him from time to time, and he is always with me to teach in Israel law and judgment, and the kings of Issachar. This is a woman who is not afraid, and she is not afraid of the sun, and she is like a woman (Psalms 8:8) in the midst of the beasts of the field, (Jeremiah 22:14) and she cried It is my pleasure.

:And he shall be rewarded like lightning. And the people shall be rewarded, as they are with lightning to all whom he shall command.

And to all the needs of the war :With the depth of his feet he sent. He sent them in all his missions, and to gather the people in the divisions of Reuben. But in the divisions of his heart, Reuben loved many of his laws. (Translation:) He entered into the house of Liba, a Aramean, and what is his Arameanness? He sat among the judges of the war to hear who would prevail and be with him.

Verse 16

The bellowing of the herds. To hear the voice of the warring herds, to whom is the voice of a mighty man, and to whom is the voice of a weak man:

Verse 17

Dan gathered his treasure in ships to stand and to flee, also He lived beyond the Jordan. But he did not come to the battle, and to guard the ports of his land.

Verse 18

Naphtali over Zebulun, a people of cold and body. They despised their souls and abandoned themselves to die in battle with lightning, and so: From the heights of Shaddai on Mount Tabor

Verse 19

And he pitched upon the waters of Megiddo, the head of When you answer me by the waters of Megiddo. Translated by Jonah: When you answer me, it is a commandment. the camp of Megiddo: in the midst of thee, and came even to Megiddo: in the midst of thee they took no money. They came for nothing to help Sisera, they asked him no reward.

Verse 20

:They fought from heaven. And the Holy One, blessed be He, sent among them His armies, who do not want even a reward for their sacrifice. The beginning of the constellation is in the sky and its end is on the earth. Hence it is said (in the beginning of Genesis) that its thickness is like a veil that separates the sky from the earth. The constellation is like a tree in the desert. From the verse that says, "From their stones they were cut off," we understand that its thickness is like a veil: Heaven from Earth

Verse 21

:Raft them. They are removed from the world, as a rake is one that rakes the ashes from the fire.
:Ancient times. That a night was made for the sea on this day from the days of Egypt, as it was said at Passover (Kih:)
:Teach me, my soul. With the feet of the mighty men of Canaan

Verse 22

They trampled the horse's hooves. The hooves of their horses were torn off, as if the heat of the star had boiled the clay, and the birds were not afraid, they were crushed, just as one boils one's feet in boiling water and the hooves are crushed, from which they were torn off: the feet
The galloping of his knights. They will make their horses dance in battle, as it is (Nahum 3:2) and the horse: galloping, is the tongue of the horse's dance

Verse 23

His light is from the dawn. I said to him, "It was like a star, and I said to him, "It was like a strong man, and he was strong" (Mo'ed Katan 16.), "And he was ready to go to the place of battle, but he did not come."
The angel of the Lord said: Barak, in his mission, said: The Holy One, blessed be He, dwells in it. Those who dwell in the four corners of the earth, in the four corners of the earth, the ships of Shemiah, Barak, to Meroz, to the help of the Lord. As in all things, He who helps Israel, as He helps the Shekinah.

Verse 24

Women in the tent. Sarah, whom we say (Genesis 18:9) is in the tent. Rebekah, whom we say (Genesis 24:67) and Isaac brought her into the tent. Rachel and Leah, whom we say (Genesis 33:33) and he went out of the tent: Leah and Jacob.

And if the heifer of this wicked mountain does not come from the women in the tent of blessing. The heifer of Lamah - when she gives birth and perishes, so is she at the beginning of many (Mah:15). Another thing, the heifer was a tent dweller, therefore you remember her in the blessing of tents

Verse 25

:Milk was given. To know if his heart was upon him to distinguish between the taste of water and the taste of milk, as the example of Jonah in the cup of Adir. In the cup of Sheshtin, there was water in it, which water was called 'Adir', as it is said (Exodus 15:10): :In the water of Adir

Verse 26

:To restrain laborers. Sisera, who was a laborer and reached :to erase. To imitate the tongue
:And in the middle. Tongue is pressed :And it passes. It comes out from another side

Verse 27

Verse 28

And he will cry. The tongue of speech, as it is (Isaiah 59:1) the tongue of the Shaphatites and their many interpreters (Rosh Hashanah 33:1) the tongue of gnashing, as it is gnashing, translated as 'come' (Leviticus 23:24). And I say: The tongue of seeing, as it is (Zechariah 2:2) the apple of my eye, and so his companion is comforted: a window.

Verse 29

The wisdom of her servants is her answer. The wisdom of her servants, thus is the point of life, the wisdom of the word, the point of the word, as (Proverbs 14:1) saying to the fool is wisdom, and this is the point of wisdom, :so (Ibid. 14:1) the wisdom of women builds her house, the wisdom of men

Question. The word "dagshus" is a noun used in place of a third noun, and its solution is "otha", the word "dagshus" is a noun used in place of "otha", as it is (Leviticus 6:14) in a complex interpretation.

:Even she will sit down, Amariah. She will console herself: Why should I be troubled, O Tamiah, for the delay of my son?

Verse 30

They will divide the spoils. And he will be a delayer. :And every man of them shall be found in his bed, that he should have compassion on the head of a man. Of the poor women shall be beautiful in Israel, and three women:

Verse 31

So they will perish. Deborah said: You will comfort the house of Abel, for it is he, so all your enemies, O Lord, will perish, as it is written: He

and his lovers perish like the rising of the sun in his might. To come, (Isaiah 32:2) seven times as the light of seven days, which is three hundred and forty and three as the number of forty and ninety: and the land was quiet. This is not from the words of Deborah but from the words of the writer of the book.

Chapter 6

Verse 1

And they did evil. Up to this point, it was said, "And Josephus," that sin was heaped upon sin, but in this song, all that they had done was forgiven them, and now they begin to sin, as is taught in the Aggadah of Psalms (Midrash Tehillim 18:6).

Verse 2

The rivers. (Translation:) Matmoritha, and in the language of the יָרֵךְ: יָרֵךְ, and because of the name of the saviors in their midst, a light: a small one in a place where the Quran is not visible, the rivers, Levishit in the יָרֵךְ: יָרֵךְ. Grotiya in the יָרֵךְ

:Mazdot. Fleischditz Belaaz, crows in the forests on the hands of the oaks' fall, round and round

Verse 3

Verse 4

Verse 5

:They and their goods. To shepherd the flock

Verse 6

Verse 7

Verse 8

:A prophet. This prophet is Pinchas, in "Seder Olam" (Chapter 2)

Verse 9

Verse 10

Verse 11

My father was Ezer. Of the sons of Abi-ezer the son of Gilead the son of Manasseh, and Gideon his son. His father was a priest, and he said to him: My father, you are old, and if the Midianites come, you will not be able to flee; go, and I will strike you down at Gath. In the story of the house of the Lord

Verse 12

:The Lord is with you, mighty warrior. We have given you such power.

Verse 13

:And the Lord is with us. And if the Lord is with us, why did we go out and die? As his ancestors told him. It was Passover, and he said: Yesterday my father recited the Hallel, and I heard him say (Psalms 111:1): When Israel came out of Egypt, 'Now we have forsaken him,' if our fathers were righteous, he will deal with us according to their righteousness, and if they were wicked, as he did for them, so he did for us his wonders without us: he will deal with us, and alas! All his wonders

Verse 14

And he turned to him. The Holy One, blessed be He, is in Himself. By this power. By this power of remembrance, which you taught to defend my children, thus did Rabbi Tanhuma exhort (Midrash: Tanhuma Shofim 4)

Verse 15

Here is my thousand. The thousand that I have appointed to be under the prince of thousands, is the least of all the thousands: Manasseh.

Verse 16

Verse 17

: Drink. As you drink

Verse 18

Verse 19

Matzo flour. For it was a Passover, the day of the Omer's offering, as it is said (Lakman 7:13) and behold, a sound: "Bread of goats, from the rising of the sun and the rising of the moon."

And the wet: and the soup.

Verse 20

Verse 21

Verse 22

:Aha. The tongue is anxious, as if to say, "What is the matter with me?" Because I saw it. Because I saw the angel of the Lord, therefore I am anxious and cry out, "Aha."

Verse 23

Verse 24

And he called out, "Gideon, to the altar,
'The Lord is peace.' The Lord is our peace."

Verse 25

:The bull. The bull of choice, the bull of the day is called a bull:And the bull of the second. (Translation:) And the Torah prescribed seven years. (Translation:) Seven years shall they be weaned for a strange work. There are certain things which were left unto them: The night is appointed, the Asherah, and the night, and the platform, and so on, as it was said in the law (28:2)

Verse 26

: the head of the goat. The head of the cell

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

:You will fight for Baal. In the way of Baal: You will save him. You will avenge him, you will avenge him, and so (1 Samuel 25:33): And my hand will save me, David from Nabal: Who will fight against him. In his way:
Until the morning. Until the morning they will die.

And it was said, "I will delay them until Gideon If God is, He will be a rival to Himself, His strife and His vengeance, escapes."

Verse 32

It will multiply. In Gideon's shadow, a fight will fall with the people, or with the, or with the, as it is (in Genesis, no: it): and it will multiply: in the heart, but 'it' does not fall on the tongue, and all the 'it' written here are 'in the way'

Verse 33

Verse 34

:The Spirit of the Lord. The Spirit of
Might: And Abiezer was moved. The whole family

Verse 35

Verse 36

Verse 37

Verse 38

And so it was. There was a dew on the desert, leaving behind a message from the heavens, as it is said (verse 3): "For there is no water in the valley, but 'over the whole land there is a fire' will not be fulfilled, because the covenant of the harvest of the dew that is not withheld will not be broken" (Ta'anit 3:1): "And it will be scattered. The tongue of the ram, and so (Isaiah 1:6): "They have not sown, nor have they been gathered, nor have they been gathered." To bring out the bread

Chapter 7

Verse 1

The teacher's hat is deep. (Translation:) Demistachio to the government. The teacher, with his tongue teaches and sees, as he teaches with his fingers, which are always hidden and hinted at in the deep. (Proverbs 6:13)

Verse 2

:It will be fine. Vantyr Blaaz

Verse 3

:And the horn was blown. In the morning, in Aramaic: horn

Verse 4

Verse 5

And everyone who kneels on his knees to drink. You shall set him apart alone, everyone who licks his tongue and body: your help, because they will not go with you, because they are your refuge, to teach you to kneel before the service of idols.

Verse 6

:Those who lick with their hands. Isn't this the way to break a bone like a lick with its tongue?

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

:Falls in the deep. Dwells in the deep

Verse 13

: Clear. Clear is written, that the generation would be clear of the righteous

:The sound of hot coals. (Translation:) The sound of hot coals, the sound of a bird on the coals

:Leave of the goats. It is a reminder of the Omer that is near at Passover.

And the tent fell. :And he smote it, and it fell. The tent: and he overturned it. The tent from one corner to another,

Verse 14

Verse 15

:The interpretation of the dream. The interpretation of the dream, (translation:) The dreamer's dream and its interpretation: and its interpretation. And its interpretation, as it were: and its interpretation

Verse 16

Trumpets and torches. To remember the purity of the Torah and its simplicity: It was night, as it is written (verse 9) and it was dark, and they carried torches to give them light, and they were given them in pots so that they would not understand: in torches

Verse 17

:You will see me. What I do, see and do likewise.

Verse 18

:I and all who are with me. One of the leaders, and who is there with him? (verse 19)

:To the Lord and to Gideon. (Translation:) Harba was destroyed before the Lord, and they were defeated by the hands of Gideon.

Verse 19

They arose and rose. The chief of the soldiers was the guard who had been assigned to guard the camp, so that the first third of the night would be guarded by the road, and the second third by the Sons of troops to stand guard, here road, and the third by the road.

:And the pots were broken. And to break the pots was good in their hand.

Verse 20

Verse 21

:And they shall be afraid. The terror of a journey and a trial

Verse 22

Verse 23

Verse 24

:And they took the waters. The river that divideth between Aram and the land of Canaan: and the Jordan. And it was the river that divided.

Verse 25

To pursue another sacrifice: They brought him to Gideon from across the Jordan. In the morning, when Gideon had crossed the Jordan and Zalmunna

Chapter 8

Verse 1

Verse 2

:What did I do now? What do you think? What did I do at the beginning, what did you do at the end?

Is it not good to do evil? They will return to you at the end of the harvest, which I and my family have gathered, and my descendants will be in your hands: the Lord will give the kings

Verse 3

And what can I do? To do what is considered your own work.

Verse 4

He went over and three hundred men. They crossed the Jordan after Zebah and Zalmunna, who had crossed the Jordan at the beginning, and they were the destroyers from beyond the Jordan to the land of Reuben, Gad, and Manasseh, and they crossed there to avenge themselves on them.

Verse 5

:For the people of Sukkot. Israel is

Verse 6

:The sacrifice is in your hand, and the offering is in your hand. You are the one who saved us from the hand of Midian.

Verse 7

: Habarkanim. Runtsi'sh in Bala'z

Verse 8

Verse 9

Verse 10

: In Karkar. Place name

Verse 11

The way of the land of Kedar and the wilderness, of them that dwell in their tents, that dwell in the wilderness in their tents, that dwell in their tents: continually, and there is no generation in the houses.

And he did not want to go there except by a crooked path, so that he would not be Israel, From the front to the back and it will rise. There are many. tempted by them, and they would be astonished at his coming.

Verse 12

Verse 13

:From the top of the clay. Until the sun set, while the heat was still visible, it was high.

Verse 14

Verse 15

Verse 16

:And he knew them. (Translation:) And he was wise.

Verse 17

Verse 18

And One was as bright as the king's sons. Jonathan translates: One was among them who was as bright as the king's sons. he said to them, "As you are, so are they, so shall one of you shine, as the sons of kings shine."

Verse 19

Verse 20

:And the young man did not draw his sword. To kill them, for he was afraid of them.

Verse 21

:The Nightingales. Levin's Bla'az, Shel Zehav

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

:The nightshades and the drops. (Translation:) Ankyla and Kahlila

Verse 27

And Gideon made it into an ephod. To be a memorial of the great salvation, to see how great their army was, and their cattle, all this gold was as heavy as the weight of a shekel: and all Israel ate it after him. After the death of Gideon

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

:Baal Berith. That's his name.

Verse 34

Verse 35

And they showed no mercy to him. They killed his sons, as it is written in the book of Judges 9:5.

Chapter 9

Verse 1

Verse 2

Verse 3

Verse 4

And they are wise in their deeds, to do without understanding.

Verse 5

Verse 6

It is said that there were posts in the : -With a standing oak. (Translation:) Meishar Kamta

Verse 7

Verse 8

:The trees went forth. A parable is this:

Othniel the son of Kenaz (Judges 1:13), came from the tribe of Judah, which was called Olivet, as it is said:

Jeremiah 11:16: "A fresh olive tree, beautiful, with bright fruit and good health."

Verse 9

:Fat. Fat tongue

Verse 10

:For the fig. Deborah

Verse 11

:The sweet. The honeybee

Verse 12

For a vine. Gideon, who was of the seed of Joseph (Judges 6:11), of whom it is said (Genesis 9:22) the son of Perath, (and Onkelos translated it:) as a vine planted and so on.

Verse 13

:The one who pleases God. The Levites do not say the song of the sacrifice except for the sacrifices.

Verse 14

:To the team. Spinnaker of the Laz

Verse 15

:If it is true. That I am worthy of queens

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

:And straight. On the womb we walk with arrogance and pride

Verse 23

:Evil spirit. Hatred, from Latin: Blaze

Verse 24

Verse 25

Verse 26

Gaal, son of Ebed. Another thing was

Verse 27

:And they made laments. (Translation:) And they served him as a prostitute

Verse 28

Who is Abimelech and who is Shechem? Who is Abimelech to be king over them, and who is Shechem to be servants to Abimelech? Was not Abimelech the son of Jerubbaal, from the land of my father the Ezerite? (above 6:11) Zebulun destroyed it. And this is the destruction of the city, whose name is Zebulun; its destruction was Abimelech's, and its lords were not: he was not a king in the city, and his destruction was not. If you have come to buy yourselves masters, come and serve the men of Hamor, who were the rulers of the land before them (Genesis 34:2): And we will serve him. To Abimelech

Verse 29

And he said to Abimelech. And Zebul said, "Your army is too great for you, and come out. From the place where you have come, and we have seen your greatness."

Verse 30

Verse 31

: In the word "tarmata". As in "marma", "tarmit", as in "balat" and "basseter"

Verse 32

Verse 33

Verse 34

: forty chiefs. Four sects

Verse 35

Verse 36

Verse 37

:With them is the navel of the earth. (Translation:) From the frozen plain, from the swiftness of the heights, among them all: An oak of the groves (Translation:) From the upright of the groves

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

:And he went out into the field. And the men of Shechem said unto Abimelech, Let the children of the city go out into the field to do their pleasures.

Verse 43

Verse 44

:Open the city gate. Let them not be consumed by the assembly.

Verse 45

Verse 46

:Tserih. A forest with oaks and pine trees all around, and Korin, the same Fleischer, Balaz, the house of El Berith. The same Tserih was Shel Baal Berith, the name of Shel's work was a foreign land for them, and Zalmon (verse 8), a forest was there and there were six people: Tserih, and Balaz, who was a shepherd in the sky

Verse 47

Verse 48

:Tree branch. Tree branch

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

:Pelah Rekeb. A piece of stone from the upper part of the Shel Rekeb, called Rekeb:
And he ran. And he ran

Verse 54

:Pen will tell me. Pen will tell me.

Chapter 10

Verse 1

: His uncle's son. That's his name.

Verse 2

Verse 3

Verse 4

:Cities. (Translation:) Ulin, white horses: And thirty cities
for them. And thirty cities without walls for them, so they were called Cities, in the language of Cities

Verse 5

Verse 6

:The Baals and the body. Seven strange works are listed here: And
they forsook the Lord and did not serve Him. They even joined themselves to Him in

Verse 7

Verse 8

:In the year it was. Asher was on the
other side of the Jordan. The land of Reuben, Gad, and half of Manasseh, who were their neighbors

Verse 9

Verse 10

Verse 11

:Not from Egypt. Seven salvations are here, as opposed to seven strange labors that were laborers

Verse 12

And from the land of Ma'an. The name of a nation

Verse 13

Verse 14

Verse 15

Verse 16

And his soul was consumed with labor. As in the wilderness, there was no room for Rahab to endure and to gather there, for there was sorrow in the labor: Israel

Verse 17

:And they cried out. They were gathered together by the hands of a messenger.

Chapter 11

Verse 1

Verse 2

Verse 3

Verse 4

And the children of Ammon fought against him. This is the saying of Ma'alah (10:9).

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

:All his words. The condition between them: Before the Lord at Mizpah. To the place where they were all gathered, that the tabernacle of the Lord was over the multitude

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

:Until the day of the end. In the south is the land of Edom, and the land of Edom in the south is the land of Canaan

Verse 17

:I will pass through your land. From south to north, to gather in the land of Canaan.
And also to the king of Moab. His land was at the edge of the land of Edom, in the east of Edom, and in the south of the land of Esau: Israel did
to the inhabitants of the city: And not a father. Moses alluded to it in the Torah (Deuteronomy 2:29): As my sons have done to me and the Moabites that dwell in the mountains, as Edom was not given over to the enemy, so Moab was not given over to the enemy.

Verse 18

And he went through the wilderness. From the west to the east, by the south coast of Edom and Moab: and he compassed the land of Edom. All the south, and the land of Moab. All the south, and when he came to the south coast of the east, he turned northward to compass the east coast.
And they came from the east to the land of Moab, and encamped beyond Arnon. And they went to the east of the land of Moab, and there began the land gathered of Sihon and Og, and they crossed over the Jordan eastward into the land of Canaan, and they crossed over the Jordan, and they were together: this is the land of Canaan by the way of the east.

Verse 19

Verse 20

Verse 21

Verse 22

And they inherited and possessed it from Arnon even to the Jabbok. When Omar said, "It is yours" (verse 13), they came from Mizpah:
"Take it."

And from the wilderness even unto the Jordan. From the wilderness it was before the Jordan.

Verse 23

Verse 24

Verse 25

Verse 26

On the banks of Arnon. The shadow of Arnon, which was of Moab, and they knew that it was not for them to pass over, which is like incense (Numbers 21:24), which they took from the king of Moab (Ibid. 22)
Three hundred years. From the time they conquered the land in the days of Joshua until it was opened from here, there were six years to learn, and the judges who were mentioned until this year, were two years of service for all the nations that were asleep during the days of the flood. It is mentioned in the Seder Olam (chapter 12): Joshua led Israel for eighty years, and none of them was called to teach. Othniel (above 3:11), forty years, and two of them were Shelob of Cushan, two years of wickedness (ibid. 8) in all. After him was Ehud (ibid. 30), eighty years, and eighty years of wickedness. The service of Shelah of Eglon (Isa. 5:1) among them, was forty years and thirty-seven years. Deborah (Isa. 5:3) was forty years, and the service of Jabin (Isa. 4:3) among them, was forty-seven years. After him, Shelah of Midian served seven years (Isa. 6:1), and Gideon served forty years (Isa. 8:28), and Abimelech served three years. (Ibid. 9:22), and the mountains of the mountains were thirty-three years old. After him, thirty-three shekels of Tola (Ibid. 10:2), and thirty-three shekels of Jair (Ibid. 10:3), except that Shealtah had left one year for their two sons, and thirty-three shekels of the children of Ammon (Ibid. 8) until he came to open, and the mountains were three hundred

Verse 27

Verse 28

Verse 29

:Above the children of Ammon. To the children of Ammon

Verse 30

Verse 31

Verse 32

Verse 33

:Abel Kramaim. (Translation:) Meshar Karmiya

Verse 34

Verse 35

You have crushed me. My tongue is weak, and my likeness is like that (Song of Songs 4:9): You have broken my heart, all my sisters, you have crushed my feet: you have been my oppressor. All my blood

Verse 36

Verse 37

And I will go down upon the mountains. The tongue shall lament for her, and her doctrine (Isaiah 15:3): Upon her roofs and upon her high places shall a lament descend with weeping, he that is grieved with weeping until his body is consumed. And in the teaching of the Haggadah shall he find an opening for the way. My rabbi Tanhuma (in his laws): On the mountains. Before the Sanhedrin, he heard

Verse 38

:And he wept over her virginity. He did not write about her virginity, but heard about virginity from the womb.

Verse 39

And it became law. They decreed that Adam would not do so again, for if he had gone in the place of Phinehas, or had come in his place, he would have allowed his vows to be broken, he would have stood in his greatness, and from the understanding that their two were lost, and he was separated from them, Phinehas was removed from his right hand, as it is said in the words of the days (1 9:20): Before the Lord is his people, in his place At the end of his life he was not with them, and he was opened and struck with fever and his limbs were torn off, as it is said (Lakman 12:7): And he was buried in the cities of Gilead. And there was a king who was after him: and it became a law in Israel. From the author of Lam.

Verse 40

:From day to day you will walk and body. This thing they have established as a law for them: to give. to lament

Chapter 12

Verse 1

:And he crossed over the Jordan, and they went northward over the Jordan, to Gilead.

Verse 2

Verse 3

Verse 4

For the fugitives of Ephraim said, "You are Gilead." The Philistines of Ephraim have plundered Gilead, and they say to them, "What do you mean, Gilead, that you are in the midst of Ephraim and in the midst of Manasseh?" So Jonathan will interpret them.

Verse 5

:And Gilead shall capture the fords and the fords. There shall be guards at the fords.

Verse 6

:Say, "We are not a brook. This brook of the river I will pass over:
and he will not prepare to speak thus. For they are stammerers in their tongue."

Verse 7

Verse 8

:Ibzan. This is Boaz.

Chapter 13

Verse 1

Verse 2

Verse 3

Verse 4

:Wine and sugar. (Translation:) A sharp and old wine

Verse 5

And Mora. Taar, on the name of Mora and throwing away the hair

Verse 6

Verse 7

:And thou shalt not eat any unclean thing. Things forbidden to a Nazirite

Verse 8

:To the newborn boy. The future of the newborn

Verse 9

Verse 10

Verse 11

:After his wife. After her advice

Verse 12

:What will be the judgment of the youth and his deeds? (Translation:) What is the vision of the servant for the world and what is the servant for it?

Verse 13

Verse 14

Verse 15

:We have arrested you. We will take you home.

Verse 16

Verse 17

:When your word comes. If a messenger comes to us from you, who knows and recognizes your name: and as you honor him. And we will do what you send us.

Verse 18

:And he is a wonder. He is covered, he is always urinating, and it is not known why he urinates every day (Nasa's books 2)

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

:And you. This:
We have not heard of this. We have not heard of this bull, if we see it, we will die.

Verse 24

Verse 25

:to beat him. To come near him for a few moments

Chapter 14

Verse 1

Verse 2

Verse 3

Verse 4

:When he is willing, he asks. A plot to provoke them

Verse 5

Verse 6

Verse 7

:And he shall speak unto the woman. Concerning the woman, speak unto her kinswoman, as Jonah shall interpret.

Verse 8

:A congregation of bees. (Translation:) Kina dedabrita, a congregation of bees

Verse 9

the And he descended. The tongue of the difference is the sticking of all things that are stuck, and therefore in the matter of the stick stuck in tanur, the difference is called rediya, (Shabbat Kis 2): Harodu pat min hatanur, (Bava Metzia 3d a): Harodu et

– As for the place where the scepter was made on the hands of the scepter, it was fastened to the sides of the vessel on all sides from the scepter: to the scepter, and he was healed according to the measure of the circumference of the vessel, and so did the scepter of Jonah: and he descended,

Verse 10

:And his father went down to the woman. (Translation:) On my business you came

Verse 11

:evil. Friends of the scoundrels

Verse 12

Verse 13

Verse 14

Verse 15

:And it was on the seventh day. On the Sabbath, and not on the seventh day, but on the fourth day of the month:
Did you not call us to inherit it? Jonathan translated: Our inheritance is not a sabbath, but it is a feast.

Verse 16

Verse 17

:The seven days. The remaining seven days, from the fourth to the fifth.

Verse 18

:Before the heat came. Before the heat subsided, they still had time to stay until evening.
:You have plowed with my wheel. A proverb is (translation:) Illulphon with my dexterity

Verse 19

:The Spirit of the Lord. (Translation:) A mighty spirit from before them. :Their
deliverances. They are clothed with deliverance from their oppressions.

Verse 20

:To his friend. To one of his companions was given

Chapter 15

Verse 1

Verse 2

Verse 3

:I am clean now. I will do them harm in the end.

Verse 4

And he turned. The tails, tail to tail. And he turned, and he heard, and he turned (Exodus 21:15); and he turned, and he heard, and he turned
others, and so Shimseh all the land of Shelah in the first year; (Exodus 1:20): And the people multiplied; (Lamentations 2:5): And he multiplied in the
house of Judah, and the house of Judah became a vessel; (2 Kings 25:21): And Judah was carried away captive from the land of Judah, and
carried away captive; (Ibid. 2:18:11): And the king of Assyria carried away captive Israel to Assyria, and carried away captive

Verse 5

Verse 6

:The Timnite son-in-law. The Philistine son-in-law was in Timna (above verse 1)

Verse 7

To give his wife to this person :If you smoke like this. And what a man you are in you,

Verse 8

A horseman with a leg brace. (Translation:) A horseman with a leg brace, a horseman who does not rest on his leg, as if on his leg, one leg is given in the iron hanging from the carriage.

In a branch. In the cleft of the rock they shall be fruitful, and his companion (Isaiah 75:5): branches of the rocks, (Isa. 103:3): branch :fruit

Verse 9

:And they were forsaken. And they were
scattered: In my mouth. Name of a place

Verse 10

:Why did you come up against him? Are we not your servants? :To
restrain Samson. That you may bind him and deliver him to us.

Verse 11

Verse 12

Verse 13

:We will not kill you, for if it is forbidden, we will not kill you.

Verse 14

:The Spirit of the Lord. (Translation:) A mighty spirit from before the
Lord: His prohibitions. His bonds

Verse 15

: Fresh. A loaf, and I saw in the book of Rapuat that the loaf that comes out of the mill is called: 'Fresh'

Verse 16

A donkey is a donkey. The donkey's jaws are used to gather many things, (translation:) a donkey's mouth is a mouthful of food.

Verse 17

Verse 18

Verse 19

:The threshing floor. A sleeping gum sits in it, its shape is like a threshing floor.

:The eye of the reader. A spring that returns to the hands of the reader's cry to God

Chapter 16

Verse 1

Verse 2

:I dare to say. I dare to say to people.

:And they were silent. They behaved themselves in silence.

Verse 3

:And he drove them away. And he uprooted them from their place.

Verse 4

Verse 5

Verse 6

Verse 7

:Yathrim. Thin ropes

Verse 8

Verse 9

:And his strength is not known. There was no need to strengthen ourselves when we cut them off.

Verse 10

Verse 11

:In thick. Coarse ropes

Verse 12

Verse 13

:Machlafot. Kvutzot, ploni"sh blaaz with the
mask. A tree that the itch-bearer draws the hair, and the name of the tree is Anshublaaz mask,
Ortar"a :blaaz

Verse 14

Verse 15

Verse 16

And what is imagination? : And all God. pressure,

Verse 17

Verse 18

And Delilah saw that he had told her. The words of truth were revealed.

Verse 19

:And the man was called. To send a messenger

Verse 20

Verse 21

:And he brought down his strength. From the place where his corruption

began: And he became a millstone. In the wombs, the king of his glory and his multitude (Sotah 10:1) Interpret what they interpreted

Verse 22

Verse 23

Verse 24

Verse 25

:Between the pillars. The house is built on them.

Verse 26

:And appoint me. Palpar Balaam, as in (Genesis 27:12): "Oli will appoint me."

Verse 27

Verse 28

Remember me, O Lord. Remember these ten years that I judged Israel, and I said not to any of them that passed by me, It is a rod: this is from place to place.

One of my eyes was destroyed. And the second eye was given to me for the next world, and here the first one was paid for by me:

Verse 29

And he seized, in the Hebrew, as in (Ruth 3:8): "And the man was afraid and seized," we hold: by the woman's thighs

Chapter 17

Verse 1

And Ephraim was a swift man. Even though it is written that the two Persians were at the end of the book, the Shelah of Micah and the Shelah of Piles in Gibeah, at the beginning of the period of the Judges, it was in the days of Othniel the son of Kenaz, as it is said (Judges 18:30): "And they set up for them the image of Micah and his body, and all the days of the house of God were in Shiloh," it is understood that all the days of Shiloh were like Shelah. Micah, and in the passage on Gibeah, it was said about the Jebusites who were in Jerusalem (Judges 19:12): "We will not go to a foreign city," meaning that they had not yet conquered it.

Verse 2

If it is taken from you. If it is stolen from you, then it is like this (1 Samuel 21:6): "For a woman is a bondman to him", :bondman to him

:And you came. You cursed all who stole from you, and you also uttered the curse in my ears.

:Here is the money. I thank you for it, which is in my hand, which I took.

Verse 3

And he returned the thousand, and gave the silver to his mother. And he said unto him, Return it unto him, and from the place where it is, where is the mountain? It is thy head.

the, I have consecrated the silver from my hand to my son. I have received it from my hand to deliver it to you for blood and sacrifice.

Give it to me now, and I will immediately bring it to you. Six people say that this woman is Delilah, according to the scripture (above 16:5): "A thousand and a half shekels of silver," and it is a mistake in their hands, that many years before they had killed Samson, but the Persians relied on the evil money that was worthless here and there, and it was money that was worthless. :both of them

Verse 4

Verse 5

House of God. The house of worship is foreign, and therefore all the 'gods' mentioned in this passage are empty, outside of this:

(Judges 18:30): "All the days of the house of God were in Shiloh" (Shevuot 32) and he filled one hand. He was trained for the service of the image to be a priest before Him, all the training of the word in which Adam was gathered to the name of the great one called the fullness of his hands, Rishvashet'r Balaaz; And when we have made a covenant with Adam, :Corin to give Rishvashet'r Balaaz

Verse 6

Verse 7

From the tribe of Judah. And Levi was from them and his descendants, he said (Bava Batra 12:2): According to what she did, a man named Sheba from Judah, he was called from the tribe of Judah, and he was Levi the son of Gershom the son of Moses, his rabbi: Yes, as he explains in the matter (Judges 18:30): "And Jehonathan the son of Gershom and Gov"

Verse 8

:To do his way. The way of his walking

Verse 9

:I wish I could. I was able to get drunk.

Verse 10

:For days. At the end of the year

and a decree for all the sons of Adam, as I have shown them for the year. :And a price in clothes. A pair of clothes that has a price

:And your price in clothes. Ephraim in Balazs:And

your life. And your food:And

the Levite went. After his advice

Chapter 18

Verse 1

For it did not fall. He inherited the hand of the Lord, and he saw them in a conquered land, as it is said in Joshua (Joshua 19:3): "And the border of the children of Dan went out from among them," and from this it is possible to learn that this was a deed at the beginning: the judges from the beginning

Verse 2

Verse 3

Who brought you here? Yeshua, here are the waters of the multitude, (Baba Batra Ki:) Moses did not sow it, but you, the multitude, as it was said in it (Exodus 3:5): "Do not come near them," (Ibid. 4:11): "Who put a mouth in man," (Ibid. 4:2): "What is this in your hand?"

Verse 4

Verse 5

:Let us not be in the gods. In the medicines that speak of the hands of witches

Verse 6

:The Lord has made your path straight. The Holy One, blessed be He, is revealed, for this is not in Him.

Verse 7

And there is no need to speak. None of them need a friend to return them empty-handed and to comfort them, as it is said: At the end of the matter (verse 10): "No word is lacking," so I have heard of a powerful heir.

Inferior heirs, if they kill him, there is still no hope of fighting with them: those who strengthen the inheritance

And they are far from it. From the help of the Sidonians:

And they have no word with Adam. Because of the covenant of the vine, they will come to their aid in the time of need.

Verse 8

What are you? As if to say, what are you doing, returning the word, what have you found in the place that our fate has fallen to us, what is the people, the strong is the weak

Verse 9

:And you feel. You are tired.

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

And honor. Weights, all things that are heavy in their gait, that they cannot run if pursued by their sons: the place behind them:
honor. Pisanto"ma Blaza"z

Verse 22

Verse 23

:And they turned their faces. The children of Dan to those who called to them

Verse 24

And what else do I have? And what else is left for me?

Verse 25

: people of spirit. There are evildoers in our party

Verse 26

Verse 27

Laish. The name of the city, and in the Book of Joshua (Joshua 19:33) it is called 'Leshem', after the name of a good stone that they found there, which they called 'Leshem', and it was on the hill for the tribe of Dan, whose name is written on 'Leshem', and they knew: that it was truly their inheritance

Verse 28

Verse 29

Verse 30

Son of Manasseh. Because of his honor, Moses had a noun written to change the name, and it was written in the funeral procession, saying that there was no Manasseh but Moses.

:Until the day of the exile of the land. In the days of Sennacherib in the first exile

Chapter 19

Verse 1

Verse 2

And she committed adultery with him, and he committed adultery with her. She went from his house to the street. All the language of adultery is not but the language of 'going out' (Onkelos translation of Genesis 34:1): You have made a woman, you go out from her husband to love others.

Verse 3

Verse 4

Verse 5

Verse 6

:The night is coming.

Verse 7

Verse 8

Verse 9

:Relax. The sun rises and sets. :Here are the
camps of the day. The time when all the travelers of the paths tend to camp at home.

Verse 10

Verse 11

Verse 12

:Until Givat. Givat Binyamin

Verse 13

:Vlanu. As in vlanu, the noun is in the place of a second noun.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And the house of the Lord: To Shiloh I will bring.

Verse 19

Verse 20

Verse 21

:And he gave straw to the donkeys. And he gave straw to the donkeys, and he gave straw to the donkeys.

Verse 22

:And we know him. From the bed of remembrance

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

:And there is no pain. Why is it dead?

Chapter 20

Verse 1

Verse 2

:The corners of all the people. (Translation:) The heads of all the people

Verse 3

Verse 4

Verse 5

:They are ready to kill. They are ready to kill, and they are ready to kill.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

:To bring them. To bring them is to Gibeah of Benjamin 'like all the carrion' and 'body'

Verse 11

:Friends. Equal in one counsel.

Verse 12

In all the tribes of Benjamin. Ten tribes were counted from his families, which would be twelve tribes:

Verse 13

Verse 14

Verse 15

Verse 16

His right hand is slow. The right hand of the upright, they would not have control over it as if it were an atom, as it is: Psalm 66:16: "Do not delay me with the fire of your mouth": All this. A man who is full of desires, he will not sin. He will not reach.

Verse 17

Verse 18

Judah at the beginning. But they did not try to ask whether they would prevail or not, and later they tried him, saying: "Go up, for tomorrow I will deliver him into your hand," they woke up and completed their words.

Verse 19

Verse 20

Verse 21

Indeed, in her actions, the likeness of Micah was great. :And he was corrupted. He was punished for not being as jealous as he was.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

:In Baal Tamar. In the governor of Jericho
From the place of the mountain, its valley and its valley, to the hill of Benjamin, from the place of the wilderness,
where it
is easy to lie down, as in (Genesis 24:9): "To see the valley of the earth with you."

Verse 34

Verse 35

Verse 36

Israel was on the field, and they gave a man to Israel. Asher, from Benjamin, fled to the hill country, because they thought: The ambush will come out to call them.

Verse 37

:And the ambush shall come. He shall blow the trumpet; another thing: He shall blow the trumpet, and the people that are with him shall go into the city.

Verse 38

And the covenant was. From the beginning there was a sign between Israel and the enemy, that the enemy would be many to the mountain: the smoke of the city, and Israel would understand that the enemy had captured the mountain: the pillar of smoke. The smoke was high.

Verse 39

And a man of Israel rebelled. Now he returns to the beginning of the matter, and he is different from the Pharisees, and fifteen thousand ~~fell~~ will prepare :He wrote it down for the mountain (verse to it), like a hunted animal they fell

Verse 40

Verse 41

Verse 42

:And I will be stronger than the cities. The ambush that is gathered in the city, destroying it in the midst of the tribe, in the midst of the city

Verse 43

They surrounded Benjamin. They surrounded Benjamin like a crown that encircles the head, and so (Psalm 22:13): "The warriors of Bashan are my crown," and so (Habakkuk 1:4): "For wickedness crowns the righteous," and so also in the language of a crown called the head (1 Samuel 23:22): "And Saul and his men were crowns to David and to his men to cover them."

:They pursued him. They called after him, they pursued him, they shouted to one another to pursue him: They pursued him from his resting place. In the shadow of the cities where they were at ease, there they pursued him. They overtook him, and his example was in the language of the end (Ketubot 62): He sat in a bed of straw, he spread out in a sick man: and he did not pursue him.
:Until the time of the hill. From the east to the hill

Verse 44

And there fell of Benjamin ten thousand men in the field in the midst of the battle.

Verse 45

:And they will destroy him. Killing after killing, like the destruction after the harvest.

:Five thousand people. Twenty-three thousand.

:Until Giddoom. Place name

And they slew of them two thousand men. Twenty and fifteen thousand were said to have gone up to Ma'alah (verse 1), and a hundred for the inscriptions to the top (name), the temple is not interpreted.

Verse 46

Verse 47

Verse 48

:They returned to the children of Benjamin. In all the cities

All the inhabitants of the cities :From the dead. They died.

Even in a beast. And there were men in all the land of the dead, and they were all in the land of the dead, and they were scattered over a thousand villages. Of these, twenty-six thousand were gathered from the cities, and from the hill country six hundred, and here in the valleys there were fifteen thousand and a hundred men, and six hundred were hid in the rock. Harmon, and the thousand of Israel, went to the cities of Benjamin, to the women's houses, and preached.:To the cities and they fell into the fire when my sons returned

Chapter 21

Verse 1

Verse 2

Verse 3

:to control. to destroy

Verse 4

Verse 5

Verse 6

:And they were comforted. They returned to thinking about them, thinking of an escape.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Four hundred. A girl in a Tula sitting on a wine bottle, with a strong smell in her mouth, in Tula: there is no strong smell

Verse 13

Verse 14

:And they did not find it for them. They did not satisfy them.

Verse 15

Verse 16

Verse 17

The inheritance of the exile. The inheritance of the tribe was left empty, they were advised to have sons and maintain their remaining inheritance, and no tribe would be wiped out from Israel. The exhaust :

Verse 18

Verse 19

· From the east, the sun is the pillar. In the east, the pillar is the pillar, in the north, the pillar is the pillar of Beth El, and in the south, the pillar of Lubna. And on the east side, there was a gate going up from the house of El Shechem.

Verse 20

Verse 21

Verse 22

:to fight against him. to go to war against him
And we said to them, "Have mercy on them." Have mercy on them, for they do not know what to do, 'because no one has taken his wife in battle', for the land of Jabesh-gilead has no one, but four hundred of them, and if you are careful about the oath, you are not wrong in saying 'because you did not give them' your daughters, which you have: I am in the matter and peace to you. Fear him.